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A
BRIEFE DIREC-
TION TO TRVE
HAPPINESSE.

ABRIDGED OVT OF
the larger Treatise, for the more
conuenient use of priuate Fa-
milies, and instruction of
the yonger sort.

By SAM. CROOKE.

PROV. 22. 6.

*Traine vp [or Catechise] a Childe in the way
he should goe: and when hee is old, hee will
not depart from it.**



LONDON

Printed by Edward Griffin, for Nathaniel
Butter, and are to be sold at his shop neere
S. Austins gate, at the signe of the
Pyed Bull. 1614.





THE AVTHOR

TO AL CHRISTIAN PA-

rents, and Housholders, and to whom-

soever the care of the educa-

tion of youth is com-
mitted.

Ignorance of God, and
of his word, especially
wilfull and affected
(that is, with neglect
or contempt of the
means of knowledge)

is a sinne very hainous against God,
& dangerous vnto the sinner. For how
can it be but a great wrong vnto the
Lord, that when hee writeth, that is,
publisheth, *the great things of his Law,*
they should still bee counted as a strange
thing? Or what can bee more dange-
rous to the soule, then that which clo-

Hose, 8, 12.

The Preface.

seth vp the eye of reason and conscience, by which men should see their owne miserie, and the way how to get out of it, and so causeth them to liue and dye *strangers from the life of God.*

PROV. 19. 2.

The cure of this so dangerous, yet common, blindnes, must be by sowing in the minde (which *without knowledge is not good*) the seeds of truth and piety: and that euen *in the morning*, (as *Solomon* aduiseh) that is, in young and tender yeares: not knowing whether God will allow time or meanes in the euening. The labour and charge, not of the Minister onely in publicke, but also of Schoolemasters, Parents, and Gouvernours of priuate families, without which concurrence, the Ministers taske is not onely encreased in respect of trauell, but left in manner hopelesse in regard of successe.

For as it is manifest, that congregations consist of families, which are the models of all societies: so is it impossible but that the want of nurture and instruction at home, must needs thrust forth both ignorant and vnteachable
hea-

The Preface.

hearers into the publicke assembly. Lamentable experience teacheth, that as in the body naturall, the error of the first conception is not corrected by the latter, so in the bodie politicke and ecclesiasticall, the error of the first education in the family, maketh that both Magistrate and Minister, with all both humane, and diuine, lawes and provisions, are many times to seeke to effect due reformation.

What remaineth then? but that Christian Parents, and Gouvernours be admonished, & exhorted in the Lord Iesus to take to heart a matter so deeply concerning them, both in conscience, as a dutie expressly inioyned them by God, *and in consequence, beeing the greatest credit & comfort of their life, and all the hope they can reasonably conceiue of the welfare of the posterity after them. If to beget a childe, to bring him vp vnto growth and stature, and finally to leaue him able to liue in the world *in the midst of his brethren*, be all that Parents take care of; what shall they doe more for their
* 4 issue,

* Deut. 6, 7.
& 11, 19.
Ephes. 6, 4.

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issue, then the beast doth? saue that
hauing conueyed vnto them the olde
Adams patrimony, of sinne and death;
they shall at length leaue them behind
in the world, *an increase of sinfull men,*
still to augment the fierce wrath of the
Lord. Alas! what is this, but, with *E-*
phraim, to bring forth children to the
murtherer?

But how much better doth it be-
come the name of Parents, and of
Christians, to endeauour to pluck their
children, schollers, and seruants, out of
this fire of sinfull ignorance, and to
make their families little churches vn-
to God, and schooles of Christ, where-
in to prepare them to profit by the
publicke ministerie, at least to whed
that vpon them by priuate examinati-
on, which they haue learned in pub-
licke; that so the knowledge of holie
things, may be in their minds, as a *sharp*
weapon in the hand of euery souldier of
Christ. Abraham was honoured to bee
not onely the friend of God; but also of
his *priny councell*, and why, but because
the Lorde was sure, that hee would ac-
quaint

Gen, 18, 19.

The Preface.

quaint his sonnes and his houshold, with the will of God, that they also might walke in his waies. And well might hee bee reckoned the Father of the Faithfull, who was so carefull to propagate the faith and feare of God to the posterity. Let all Christian Fathers of families, affect the same honour, and both shew themselves children of *Abraham* in imitating his care, and endeavour to be as *Abraham*, the Fathers at least of some faithfull ones, who in the generation to come may shew the praises of the Lord. And as they once stood in the place of the first *Adam*, to conuay sin and death vnto their children, by naturall procreation : so, for amends, let them endeavour to bee as deputies of *Christ*, the second *Adam*, to plant in them the seedes of grace and life, and be the happy instruments of their new birth and regeneration.

So shall they render vnto God his due recompence, seeking to make them his children and seruants, whom *GOD of his Grace* hath made theirs, giuing them backe as *Lemuells*, * vn-

Psalme. 78. 4.

* Dedicated
to God.
Obtained of
God.

A

to

The Preface.

Eccle. 12.

to him, of whom as *Samuels* they re-
ceiued them. So shall they provide
well for those of their charge, placing
them betimes in so good a service, as
with that Master, *who delighteth in the
prosperity of his seruants*: and whom, if
they remember in the daies of their youth,
he wil not cast them off in time of age, nor
forsake them when their strength faileth.
Finally, so shal they reioyce while they
liue, to see the growth of grace in them
no lesse the children of their delight
then of their desires; and when they are
laid vp in peace, be honoured by them,
who shall both blesse God for euer, for
the care they haue had to plant in the
that wisdom, in time to consider, and
vnderstand their latter end; & prouoke
many to giue thanks vnto God, for
such an hopefull supply and semina-
ry, of profitable members vnto
the Church and com-
mon-wealth.



A BRIEFE DI- RECTION TO TRVE HAPPINESSE.

SECT. I. *Of the Scripture.*



*How may a man attaine true
blessednesse?*

*Ans^w. Onely by ^a ac-
quaintance, and fellow-
ship with God, as he of-*

*fereth himselfe to bee knowne of vs, in
his ^o word.*

*Q. What meane you by the worde of
God?*

*A. The holy ^e Scriptures of the olde
and new Testament, giuen by inspirati-
on of God.*

*^a Job, 22, 23.
22.*

^b Ioh. 6. 68.

*^c 2, Tim. 3. 15.
16.*

SECT.

A 2

SECT. II.

Of God.

Q. *How doe the Scriptures propound God to be knowne of us?*

A. Partly in *himselfe*, partly in his *workes*?

Q. *What doe the Scriptures teach vs touching God himselfe?*

A. Four things; and first that^a there is a God.

Q. *What is the second thing?*

A. That God is a ^b spirit, most simple, eternall, infinite, constant and absolute.

Q. *What is the third thing?*

A. That there is onely ^c one God, and no more.

Q. *What is the fourth thing?*

A. That in this one Godhead are ^d three distinct persons, the Father, the Sonne, and the Holy Ghost.

^a Heb. 11. 6.

^b Ioh. 4. 24.

^c Ex. 34. 6. 7.

^d 1. Cor. 8. 6.

Mar. 12. 29.

32.

^e Mat. 28. 19.

1, Ioh. 5. 7.

SECT. III.

Of Gods decree.

Q. **VV**hat are the workes of God?

A. They are^a { 1. His decree, and
2. The execution thereof.

^a Ephes. i. 11.

Q. How may wee take a view of theſe workes of God?

A. Generally in all creatures: ſpecially in *Angels*, and *men*.

Q. What did God decree concerning all creatures?

A. That ^b all things ſhould ſerue vnto his glory.

^b Rom, 11, 36
Prou, 16, 4.

Q. What did God decree touching angels and men?

A. ^c That they ſhould remaine for euer, ſome in honour, others in diſhonour, for his glory.

^c 1, Tim, 5, 21
Mat, 25, 41.
1. Theſ, 5, 9.
Ro, 9, 22, 23.

SECT. III.

Of Creation.

A. How doth God execute his decree?

A. By two actions, to wit, Creation and Providence.

Q. What is Creation?

A. The^a making of all things of nothing, very good, in the first sixe daies of the world.

Q. How did God create Angels?

A. He^b made them all, at the first, very good, and glorious spirits; yet^c mutable.

Q. How did God create man?

A. Hee^d made him a liuing soule, framing his body of the dust of the earth, and breathing in his face the breath of life.

SECT. V.

Of Providence.

Q. VV^{hat} is Providence?

A. The continuall care

*a Gen. 1.
whole.*

b Col. 1. 16.

c Iob. 4. 18.

d Gen. 2. 7.

^a care, that God hath of all his creatures, for the sustaining, and disposing of them, as they may best ^b serue for his glory.

^a Psal, 113. 6.

^b Psal, 119, 91.

Q. How doth God sustaine Angels?

A. They are al vpheld by the power of God, so that they shall ^c neuer dye, nor returne to nothing.

^c Luk, 20, 36.

Q. How doth God sustaine men?

A. He preferueth mankind in generall, by the blessing of ^d procreat on: and particular men and women, both for the ^e time of this life, and for ^f ever in the world to come.

^d Gen, 1, 28.

^e Psal 36. 6.
^f Mat. 25, 46.

Q. How doth God dispose of Angels?

A. Hee suffered ^g some to fall, by sinne, into damnation without recovery, called *Diuels*: the rest hee ^h confirmeth in their first blessed estate, called Angels of light: both which hee ⁱ employeth for the accomplishing of his will.

^g 2, Pet. 2. 4.

^h Mat. 18. 10.

ⁱ 1, Iob. 1. 6.

SECT. VI.

Of the ſtate of Innocency.

Q. **H**ow doth GOD diſpoſe of man?

a Pſa, 8, 3, & c.

A. As of that creature, in ^a whom about the reſt, hee intendeth to ſet forth his glory; wherefore the Scriptures doe plentifully declare the *dealing* of GOD with man, both in this worlde, and for euer heereafter.

Q. *How doe the Scriptures ſet forth the dealing of God with man in this world?*

A. In a threefold eſtate, to wit, of Innocencie, of Corruption and miſery, and of Redemption; al which make way vnto that euerlaſting eſtate of honour or diſhonour, fore-appointed vnto all men.

Q. *What is the ſtate of Innocencie?*

A. The *holy* and *happy* condition of mankind, created in the ^b image of God, and placed by him in ^c Paradife, with

b Gen, 1, 27.

c Gen, 2, 8.

with ability to attaine to blessednesse by the Couenant of workes.

Q. *What is the Couenant of Workes?*

A. The ^a substance of the Law, written in the hearts of our first parents, promising blessednesse, if they should obey, and *threatning* death, if they should transgresse.

^a Ge, 2, 16. 17.

SECT. VII.

Of the Fall.

Q. **W** *hat is the state of Corruption and miserie?*

A. The fearefull condition of sinne, and death, whereinto God suffered all mankinde, in Adam, to ^b fall, through the temptation of Satan, by breaking the Couenant of workes.

^b Ge, 3, 1. &c.

SECT. VIII.

Of Sinne.

Q. **W** *hat is sinne?*

A. ^c Answering from the

^c 1. Joh, 3, 4.

a Gen, 4, 7.

the Law of God, making the ſinner
^a guilty of the curſe of the Law : and it
 is either originall, or actuall.

*Q. Wherein doth originall ſinne con-
 ſiſt ?*

b Rom, 7, 18.*c* Rom, 7, 14.

A. In vtter^b enmity of our whole na-
 ture vnto all that is good, and ^c pronenes
 vnto all euill.

Q. What is actuall ſinne ?

d Rom, 5, 14.

A. Euery^d particular breach of the
 Law of God.

*Q. How doth God employ men in this
 ſtate of corruption ?*

e Ioh, 1, 9.*f* Eſay. 44, 28.

A. Two waies : and firſt by the
^e light of nature, and ^f common graces,
 reſtraining many from groſſe ſins, and
 guiding ſome vnto actions profitable
 for humane ſociety, and for the out-
 ward ſeruice of God.

Q. How ſcondly ?

a Act, 4, 27, 28.

A. By ouer-ruling mens euill and
 ſinfull actions, ſo that thereby they
^a bring to paſſe nothing, but what
 God hath determined for his owne
 glorie.

SECT. IX.

Of Death.

Q. *What is death?*

A. It is the separation^e either of the soule from the body,^f or of soule and body from God; with all euils that attend on the one, or the other.

^e Gen. 3, 19.
^f 2. Thel. 1, 19

Q. *Doth God leaue all mankind in this state of sinne and Death?*

A. No: but onely the reprobate, whom hee^b suffereth to run on in sin, and so vnto damnation deseruedly.

^b Acts 14. 16.

SECT. X.

Of Redemption by the Couenant of grace.

Q. *What is the state of Redemption?*

A. The^e Recoverie of the Elect out of the state of sinne and death, by the new Couenant of grace.

^e Rom. 3, 23, 24

Q. *What*

O

Gal. 3. 21. 22

*Q. What is the Covenant of grace?**A. Gods^a second contract with mankinde, after the fall, for the restoring of him vnto his fauour, and happines, by the meanes of a Mediator.**Q. What are we to consider in the Covenant of Grace?**A. Two things: whereof the first is the foundation of it; to wit, the Mediator.*

SECT. IX.

*Of Christ the Mediatour.**Q. VV^ho is the Mediatour betweene God and man?*

1. Tim. 2. 5.

*A. Onely ^b Iesus Christ, God, and man.**Q. How is he God?*

1. Ioh. 5. 30.

A. In that he is the ^c second person in Trinitie, to wit, the eternall Sonne of the Father.

Ioh. 1. 14.

Q. How is he man?

Luk. 1. 35.

A. By ^d taking our flesh into his person, beeing miraculously ^e conceived

ceined by the Holy Ghost, and borne of the blessed Virgin Marie.

Q. How is he the mediatour betweene God and man?

A. By becoming our Prophet, Priest, and King.

Q. How is he our Prophet?

A. By ^a revealing vnto vs the will of God.

a Ioh. 17, 26.

Q. How is he our Priest?

A. By ^b appeasing, and reconciling God vnto vs, through his death and obedience.

b Eph. 2, 16.
2, Cor. 5, 18.

Q. How is he our King?

A. By ^c governing all things, for the saluation of his Elect, and ^d destruction of his enemies.

c Esa. 9, 6, 7.
d Psal. 45, 5.

SECT. XII.

Of the mysticall Vnion.

Q. What is the second thing to be considered in the Covenant of grace?

A. The application thereof to the Elect,

^aHcb.3.14.

Elect, giuing them ^a *part* in Christ, & in all his *benefits*.

Q. *What part haue the elect in Christ?*

A. They haue first *Vnion* with Christ, and secondly thereby *Communion*.

Q. *How are the Elect united vnto Christ?*

^bEph.5.30.

A. They are ^b knit vnto Christ the head, as *members* of his mysticall body, by the *spirit* of Christ, and by *faith*.

Q. *What is the spirit of Christ?*

^cRom.8.9.
Gal.5.25.

A. The power of the holy Ghost, ^c *abiding*, and *working* in all those that are Christs, as the *soule* of spirituall life.

Q. *What is Faith?*

^dEph.3.16.17

A. The *first effect* of the Spirite of Christ, ^d *disposing* vs to *cleaue* to him, and the instrument whereby all *graces* are *begun*, and *increased* in vs.

Sect.

SECT. XIII.

Of the Gospell.

Q. *W*hat is our Communion
with Christ.

A. The participation of the benefits, flowing from his severall offices.

Q. What benefit receive wee from the
Prophetickall office of Christ?

A. The ^a revelation of the Covenant of grace, whereby wee are made
^b wise unto salvation.

^a Math. 11. 27.

^b 2. Tim. 3. 15.

Q. What meanes doth God use for the
revealing of this covenant?

A. The meanes are of two sorts.
Viz. outward, and inward.

Q. What are the outward meanes?

A. The word, and the Sacraments.

Q. What meane you by the word?

A. The ^c Gospell preached, which
containeth, and publisheth, the promises
of salvation by Christ.

^c Eph. 1. 13.

SECT.

SECT. XIII.

Of Sacraments.

Q. **VV** *What are Sacraments?*^a Rom, 4, 11.^b Gal. 3. 27.^c Rom, 6, 4.

A. ^a *Seales*, annexed by God to the *word* of his Grace, (^b) *assuring* our part in Christ, and ^c *binding* vs vnto him in obedience.

Q. *What Sacraments are there of the Couenant of Grace?*

A. They be of two sorts: *viz.* some of the *old Testament*, before Christ; others of the *new*, vnder Christ.

Q. *What were those Sacraments of the old Testament?*

^d Gen, 17, 10.^e Exod. 12, 3.

&c.

A. Two: *Viz.* ^d *Circumcision* for entrance into the Couenant; and the ^e *Passouer*, for continuance and confirmation therein.

Q. *How many Sacraments are there of the new Testament?*

^{1.} Cor. 12. 13.

A. Two likewise: *Viz.* *Baptisme*, for entrance, and the *Lords Supper*, for confirmation, in the same Couenant.

SECT. XV.

Of Baptisme.

Q. **W**hat is Baptisme?

A. The scale of our ^a new birth; and entrance into the Couenant of Grace.

^a Tit. 3, 5.

Q. What are the parts of this Sacrament?

A. They are two; namely, first the element of water, with the action of dipping, or sprinkling the party baptised, ^c In the name of the Father, the Sonne, and the holy Ghost.

^b Eph. 5, 26.

^c Math. 28, 19.

Q. What is the other part?

A. The ^d blood, and ^e spirit of Christ; washing away, both the ^f guilt, and ^g filthinesse of our sinnes.

^d Heb. 9, 14.

^e 1. Cor. 6, 11.

^f Acts 2, 38.

^g Ezek. 36, 25.

Rom. 6, 2, 3 & c

Q. Who are to be baptised?

A. Whosoever belong to the Couenant; whether ^h of riper yeares, conuerted to the Faith, or ⁱ children of Christian parents.

^h Act. 8, 37, 38

ⁱ Acts 2, 39

1, Cor. 7, 14.

SECT. XVI.

Of the Lords Supper.

^a Eph, 4. 16.Q. **W**hat is the Lords Supper?A. The ^ascale of our spirituall nourishment, and growth in the body of Christ.

Q. What are the parts of this Sacrament?

^b Mat, 26, 26.
27, 28.A. Two, viz: First the ^belements of bread, and wine, distributed and received, according to Christs institution.^c Mat, 26, 26.
27, 28.

Q. What is the other part?

A. The ^cbody and bloud of Christ, giuen by God, and receiued of vs by faith, for the ^dnourishing of our soules in spirituall life.^d Ioh, 6, 54.

Q. Who are to receiue this Sacrament?

^e 1. Cor. II.
28.A. Such, as professing the true faith of Christ, haue duely ^eprepared themselves.

Q. How ought wee to prepare our selues?

A. By examining, and stirring vp
in

in our selues three notable graces.

Q. What is the first?

A. Knowledge of the will of God; especially touching the matter of the Sacrament, ^a that wee be able to discern the Lords body.

a 1, Cor. 11, 29

Q. What is the second?

A. ^b Faith to apply the promises of saluation vnto our selues in particular.

b 2, Cor. 13, 5
1, Tim. 1, 15.

Q. What is the third?

A. ^c Repentance of our sinnes past, with true ^d loue of God, and of our brethren?

c Zech. 12, 10.
Iam. 4, 8.
d 1, Cor. 13, 14.

Q. How ought wee to receiue this Sacrament?

A. In a reuerent, and thankfull ^e remembrance of the loue of Christ, who gaue himselfe for vs : with desire to ^f grow in faith, and all holy graces.

e 1, Cor. 11, 24, 25, 26.

f 2, Pet. 3, 18.
Col. 2, 6, 7.

SECT. XVII.

Of the Spirit & Faith.

Q. **W**hat are the inward means,
whereby God reuealeth his
Covenant of Grace?

A. They are 2. *Viz:* the spirit, & faith.

Q. What is heere meant by the spirit?

a Rom, 8, 16.

A. A speciall effect of the Spirit of
Christ, ^a bearing witnesse with our spi-
rits, that we are, in Christ, the children
of God.

Q. What is heere meant by faith?

b 1, Ioh, 5, 10
Ioh, 3, 33.

A. That speciall *Act* of Faith
whereby we ^b giue credit vnto the re-
port of the worde and spirit of Christ,
touching our saluation in particular.

SECT. XVIII.

Of Vocation.

Q. **W**hat is the māner of reuea-
ling the Couⁿt of Grace.

c Rom, 8, 30.

A. It is our ^c Vocation and Calling;
when God, by the meanes aforesaide
inuiteh men to come vnto him in
Christ, for saluation.

Q. Are

Q. Are there not different kinds of Calling?

A. Yes: for ^a many are called outwardly, who are not chosen: but the Elect are ^b effectually perswaded to cleave unto Christ.

^a Mat. 22. 14.

^b Psa. 65. 4.

SECT. XIX.

Of the Church.

Q. To whom doth God reueale his Covenant of Grace?

A. ^c Not to the world; but to his Church, called out of the world.

^c Ioh. 14. 22.

Q. What meane you by the Church?

A. The ^d whole number of Gods Elect, effectually called into fellowship with Christ.

^d Eph. 5. 31. 32
1. Cor. 1. 9.

Q. where is this Church of God?

A. Part already (^e) triumphant in heauen: part as yet ^f militant on earth, in the seruice, and warfare of the Lord Iesus.

^e Reuel. 7. 14.
&c.

^f Reu. 12. 11.

Q. who are members of the church militant?

A. As many as are liuing ^g members of the mysticall body of Christ.

^g E. hebr. 1. 22,
23.

42, Tim, 2, 19.

6 Mat, 28, 19.
20.e Phil 1, 18.
Cant, 1, 5.d 1, Cor. 1: 28
Luk, 12, 42.
e Pf, 78, 71, 72.
2, Chron, 34.
& 32, 33.
& 35, 2, 3.

Q. How may we know them?

A. Not by the inward graces (^a onely knowne to God) whereby they are inuisible to vs, but by the markes of visible profession.

Q. What are the true markes of visible profession?

A. The outward meanes appoynted by God for the calling and gathering of his Saints: viz, ^b the word preached, and Sacraments duely administered.

Q. Are we to ioyne with all Churches, that haue these markes?

A. ^c Yea; neither must wee separte from any, farther then they separte from Christ.

Q. What distinction is there of the particular members of a Church?

A. Though all be the sheepe and familie of Christ; yet ^d some are set ouer the rest to feede them with the foode of life, as the Ministers: and ^e others to rule and order them outwardly, as the Magistrates.

Sect.

SECT. XX.

Of Iustification.

Q. **VV**hat benefite receiue we
from the Priestly office
of Christ?

A. Our ^a Iustification before God,
through his ^b righteousness, imputed vn-
to vs, and apprehended by vs.

^a Rom. 3, 30.
^b Phil. 3, 9.

Q. What righteousness of Christ is im-
puted to vs?

A. ^c The absolute integrity of our
humane nature in him our head, perfor-
ming perfect obedience vnto the whole
Law of God; both by ^d doing whatso-
euer was required of vs, and by ^e suf-
fering what wee deserued by sin-
ning.

^c Heb. 7, 26.

^d Mat. 3, 15.

^e 1. Pet. 2, 24.

Q. Who impu'eth the righteousnessse
of Christ vnto vs?

A. God, ^f who in Christ reconci'eth
the worlde to himselfe, not imputing
their sinnes vnto them.

^f 2. Cor. 5, 19.
21.

Q. How is this righteousness of Christ
apprehended of vs?

A. Only by ^g faith, which as the hand

^g Rom 5, 1. &
10, 10.

1 Jer, 23, 6.

1 A 13, 38.

1 Ephe. 1, 6, 14.

1 1. Pet, 2, 5.

of the soule; taketh hold Christ, The
^a Lord our righteousness.

Q. What gain wee, being thus iustified?

A. Our ^b sinnes are pardoned, the
^c fauour, and kingdome of God is purchased for vs, and wee admitted, as a
^d spirituall Priesthood; to offer the sacrifices of obedience, acceptable to God through Iesus Christ.

SECT. XXI.

Of Glorification begunne.

Q. **VV** Hat benefite receiue wee from the Kingly office of Christ?

1 Rom, 8, 30.

A. Our ^e Glorification; wherby our whole nature and estate is restored, according to the ^f image of Christ our King.

1 Rom, 8, 29.

1 Col, 3, 3, 4.

Q. When is this benefite bestowed on vs?

A. ^g Partly in this present life, but fully and perfectly in the life to come.

Q. How are wee glorified in this life?

A. Partly

A. ^a Part in our condition, which is made blessed; and partly in our nature, which is made holy.

^a Reu. 10. 6.

Q. How are wee blessed in our condition?

A. Both in spirituall; and in outward things.

Q. How in spirituall things?

A. In that, being in Christ, we are not onely admitted into ^b fellowship with God; but also are made his ^c children by Adoption, & ^d heyres of his glorious kingdome; which euen now, by ^e faith we do in part fore enioy, and reioyce in the hope thereof.

^b 1. Ioh. 1. 3.

^c Gal. 4. 5.

^d Rom. 8. 17.

^e Rom. 5. 2.

Q. How are wee blessed in outward things?

A. With all the ^f promises of God, and his liberall blessings, concerning this life; which are all giuen vnto the faithfull, with ^g reseruatiō of enduring the Crosse, when God shall see it good for vs.

^f 1. Tim. 4. 8.

^g Mark. 10. 30.

Sect. XXII.

Of Sanctification.

Q. How are we made holy in our nature?

A. By the grace of Sanctification, which is the ^arennuing of our ^bwhole nature, according to the ^cimage of God, in righteousnesse and true holinesse.

Q. What are the parts of sanctification?

A. They are *two*; according to the powerfull *meanes*, whereby they are wrought.

Q. What is the first?

A. ^dMortification of sinne, wrought in vs by the power of the death of Christ.

Q. What is the second?

A. ^eViuification, or quickning of vs vnto newnesse of life, by the power of Christ his resurrection,

^aTit. 3. 5.
^b1. Thef. 5. 23
^cEph. 4. 24.

^dRom. 6. 6. 7.

^eRom. 6. 4, 11.

Sect.

SECT. XXIII.

Of the rule of Sanctification.

2. **W**hat is the rule and square of our sanctification?

A. The ^a whole word of God: that is, both the ^b Law, which requireth obedience; and the ^c Gospell, which directeth vs how to performe it.

^a Ioh. 17, 17.

^b Iam. 2, 8.

^c 1, Tim. 1. 10. 11.

Q. How doth the Gospell direct vs, in the obedience of the law?

A. First, it ^d propoundeth God to be worshipped of vs in Christ?

^d Ioh. 5. 23.

Phil. 2, 11.

Secondly, it ^e requireth obedience, in way of thankfulness for our redemption.

^e 1. Thes. 5. 18

2, Cor. 7. 1.

Thirdly, it ^f offereth, and conferreth to the regenerate, that which it requireth.

^f Rom. 10. 6. 8.

Q. What is heere meant by the law?

A. Onely the morall Law, comprised by (a) God himselfe in the Decalogue, or ten commandments.

^a Deut. 4. 13.

SECT. XXIIII.

Of the Decalogue.

Q. R Ehearſe the tennecommandements?

b Ex 20.1. &c.

A. ^b God ſpake all theſe words, ſaying &c.

Q. What uſe is there of theſe wordes, I am the Lord thy God that brought thee out of the land of Egypt, out of the houſe of bondage?

c Pſal, 100.3.
d 1. Tim. 4.10

A. They are a preface, enforcing the obedience of Gods Law; as proceeding from him, who is not only the Lord our ^c maker, but alſo our G O D ^d and Sauour.

SECT. XXV.

Of the firſt Commandement.

Q. V V Hich is the firſt Commandement?

e Exo. 20.3.

A. ^e Thou ſhalt haue none other gods before me.

Q. What is forbidden in this Commandement?

f Rom, 8.7.

A. ^f Original corruption, as the fountaine

aine of impiety, with all the
of ignorance, error, profanenesse,
fleshy confidence, carnall fear, or loue &c.

Q. What is required in this Comman-
dement?

A. ^a That we sanctifie the Lord God
in our hearts; yeelding vnto him in
Christ, due faith, loue, feare, &c.

^a Esay, 8. 13.
¹ Pet, 3. 15.

SECT. XXVI.

Of the second Commandement.

Q. **W**hich is the second Com-
mandement?

A. ^b Thou shalt make thee no grauen
Image &c.

^b Exo, 20. 4.
&c.

Q. What is forbidden in this Com-
mandement?

A. ^c Euery forme of worship, not
prescribed by God himselfe, in his
worde: and namely the worship of
^d images, or of God in images.

^c Matth. 23. 9.

^d Hab, 2. 18.
^c Eccl. 4. 17.

Q. What is required in this Comman-
dement?

A. ^e That wee diligently, and de-
cently,

cently, performe all parts of Gods wor-
ship prescribed, as hearing the worde,
prayer, receiuing the Sacraments, &c.

SECT. XXVII.

Of the third commandement.

Q. **VV**hich is the third com-
mandement?

^a Exod. 20. 7.

A. ^a Thou shalt not take the name of
the Lord thy God in vaine, &c.

Q. What is forbidden in this com-
mandement?

^b Mal. 1. 6, 12.

^c Lam. 3, 12.

^c Gen. 16, 5.

^d Tit. 1, 16.

^e Rom. 2, 24.

A. ^b Eucry abuse of the name of
God, as by ^{*}swearing, ^cunreuerent men-
tion of him, or his worde, and workes:
^dhypocrisie, ^eeuill life, dishonouring the
profession of religion: &c.

Q. What is required in this comman-
dement?

^f Math. 5, 16.

^g Tit. 2, 10.

^g Psa. 19, 1, 2.

^h Jer. 4, 2.

A. That wee honour God, and his
religion ^fby our holy conuersation: that
we make ^ghonourable mention of him,
his word, and workes: that we ^hsweare
by him truly, aduisedly and rightlie,
&c.!

SECT. XXVIII.

Of the fourth Commandement.

Q. **W**hich is the fourth Commandement?

A. ^a Remember the Sabbath day, to keepe it holy, &c.

^a Exod. 20. 8.
&c.

Q. What is required in this Commandement?

A. That wee beare the Sabbath in mind, to (b) fit our selues for it: that we ^c rest therein from our ordinary labours: finally that with ^d ioy, and desire of profit, we performe the duties thereof.

^b Luc. 23, 54.
^c Exod. 24, 21
^d Esa. 58, 13.

Q. What are the duties of the Sabbath?

A. They are partly duties of pietie, as ^e hearing, reading, prayer, holy conference, &c. partly of ^f mercy, as visiting, and releeuing the sicke, and needy; and such like.

^e Acts 13, 14.
15. & 20. 7.
^f 1. Cor. 16, 2.

Q. What is forbidden in this commandement?

A. The unhallowing of the Sabbath;

^a Nche, 13, 15
&c.

^b Exod 32. 6.

^c Mar. 3. 4.

^d Amos 8. 5.

Mal, 1, 13.

bath; by ^a *mind*ing, or doing our ordinary affaires: by ^b *carnall* reſt, or paſtime: by ^c *taking* liberty to ſinne: finally by ^d *being* weary of holy duties.

SECT. XXIX.

Of the fifth Commandement.

2. **W** *Hich is the fifth Commandement?*

^c Exod. 20. 12.

A. ^c Honour thy father and thy Mother, &c.

Q. What is required in this Commandement?

^f Ephe. 6. 1. 5.

&c.

^e Ephel. 6. 4. 9.

&c.

ⁱ Tit, 2. 7.

^b Rom. 12. 10.

A. That ^f inferiours reuerence, and obey their ſuperiours: that ^e ſuperiours ſo carrie themſelues that they may bee worthy of honour, and imitation: finally that ^b equals affoord due reſpect each to other.

Q. What is forbidden in this Commandement?

ⁱ Jude 8. 9. 10.

^k 1. Sam. 2. 23.

^l Math. 23. 6.

A. ⁱ Neglect, and diſobedience, in inferiours: ^k indiſcreet carriage in ſuperiours: ^l inciuility among equals.

^a Matth. 5. 28.

^b Ephes. 4. 29.

^c Heb. 13. 4.

^d Matth. 5. 8.

^e Eph. 4. 29.

^f 1. Thes. 4. 4.

Q. What is forbidden in this Commandement?

A. All impuritie, and fleshy pollution, in ^a thought, ^b word, or ^c action.

Q. What is required in this Commandement?

A. Chastitie, and puritie, in ^d heart, ^e speech, and ^f behaviour.

SECT. XXXII.

Of the eight Commandement.

Q. **VV**hich is the eight Commandement?

A. ⁸ Thou shalt not steale.

Q. What is forbidden in this Commandement?

A. The hindering, or abusing, of ^h our owne wealth, or of ⁱ the wealth of our neighbour.

Q. What is required in this Commandement?

A. That wee preserve, and further, both our owne wealth, and our neighbours, by all ^k lawfull courses, and ⁱ honest dealing.

^h Pro. 13. 11.

Luc. 14. 13.

ⁱ Pro. 1. 11.

&c.

Amos 8. 4.

&c.

^k Eph. 4. 28.

ⁱ Tit. 2. 10.

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SECT. XXXIII.

Of the ninth Commandement.

Q. **VV**hich is the ninth Com-
mandement?

A. ^a Thou shalt not beare false witnes
against thy neighbour.

a Exo. 20. 16.

Q. What is forbidden in this Comman-
dement?

A. All ^b lying, dissembling, equivo-
cating, false speaking, or surmizing; fi-
nally whatsoeuer is contrary to truth,
or good report.

b Col. 3. 9.

Ephes. 4. 25.

Apoc. 22. 15.

Psal. 15. 3.

Q. What is required in this Comman-
dement?

A. That by ^c true speaking, and iudg-
ing, by ^d seasonable commendation, and
reprooffe; finally by all meanes, wee
maintaine truth, and good name.

c Psal. 15. 2.

Iam. 3. 17.

d 1 Cor. 11. 22.

SECT. XXXIIII.

Of the tenth Commandement.

Q. **VV**hich is the tenth Com-
mandement?

C 2

A. ^a Thou

a. Exod. 20. 17.

A. Thou shalt not couet, &c.

b. Rom. 7. 7.

Iam. 1. 14.

Matth. 15. 19.

*Q. What is forbidden in this Commandment?**A. Originall corruption, or ^b concupiscence, with all motions, proceeding there from, contrary to the rule of charitie, and the good of our neighbour.**Q. What is required in this Commandment?*

c. Pro. 4. 23.

A. That we ^c watch ouer our hearts and outwarde senses, keeping our thoughtes, and affections, within the bounds of ^d contentment, and brotherly loue.

d. 1. Tim. 6. 8.

1. Pet. 1. 22.

SECT. XXXV.

Of Repentance.

Q. T^Hus farre of the Rule of sanctification: what is the effect or exercise thereof?

e. Rom. 12. 1. 2.

f. Elz. 1. 16, 17.

*A. Repentance, which is a through change of our ^e purpose of heart, and ^f course of life, from euill, vnto good.**Q. How is this change wrought in vs?**A. By*

A. By ^a looking on our Sauour, in the glasse of the Gospell, with * godlie sorrow for the sinnes, wherewith wee haue pierced him.

Q. How may we know that our repentance is true?

A. By two notes: whereof the first is, if it extend vnto the ^b hatred of all sinnes, and ^c practise of all duties, without reseruatiō.

Q. What is the second note?

A. If wee shew our hatred of sinne, in ^d spirituall warfare against it, and our loue of righteousness, in the practise of ^e good works.

^a Zach, 12, 10.

^{*2} Cor, 7, 10.

^b Psal, 119.

128.

^c Psal, 119, 6.

^d Heb, 12, 4.

^e Matth, 3, 8.

SECT. XXXVI.

Of the Spirituall Warfare.

Q. **W**hat is the spirituall warfare?

A. The ^f withstanding of all temptations vnto sinne, from the ^g Diuell, the ^h world, and our owne ⁱ flesh, by the power of the Grace of God.

^f Eph, 6, 10, 11
&c.

^g Eph, 4, 27.

^h 1, Ioh, 5, 4.

ⁱ Gal, 5, 24.

SECT. XXXVII.

Of good workes.

Q. **W**hat is a good worke?

A. Whatsoever is done of vs by the ^a power of grace, according to the ^b will of God, for ^c his glory, and our owne, and others ^d good.

(a) Phil, 4, 13.

(b) Rom, 12, 2.

(c) I Cor, 10,

31

(d) I Cor, 10,

23.

Q. Who can doe good works?

e Eph, 2, 10.

f Gal, 5, 17.

A. Onely the Regenerate, who are ^e created anew for that purpose: and euen they ^f imperfectly, because of the remainders of sinne.

Q. Are not some good works specially commended to vs?

g Matth, 6,
1, &c.

A. Yes, as ^g Prayer, whereto sometimes Fasting is to bee ioyned: and Almes.

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SECT. XXXVIII.

Of Prayer.

Q. **W**hat is Prayer?

A. It is the ^a request of an humble heart vnto God, in the ^b name of Christ, with ^c assurance to bee heard.

Q. For whom must we pray?

A. For ^d all men, euen ^e our enemies: but especially for such, as are our ^f brethren in Christ.

Q. How and for what must we pray?

A. ^g According to the will of God, and the directions wee haue out of his Word.

SECT. XXXIX.

Of the Lords Prayer.

Q. **W**hat directions haue we for prayer in the word of God?

A. Many precepts, and platformes of holy prayers: but especially,

C 4

^a that

^a Phil, 4, 6.
^b Ioh, 14, 14.
^c Iam, 1, 6.

^d 1, Tim, 2, 1.
^e Mat, 5, 44.
^f Eph, 6, 18.

^g 1, Ioh, 5, 14

a Matth, 6, 9,
& c.
Luk, 11, 2, & c.

^a that most absolute forme, and pattern, deliuered by our Saviour himselte, called the *Lords Prayer*.

Q. What are the words of the *Lords Prayer*?

A. Our Father which art in heaven, &c.

Q. Why are wee taught to call God [Father?]

A. That wee might come before him, as children, with^b reuerence, and^c confidence.

Q. Why are wee directed to call him [our] Father?

A. That we might be put in mind to^d bee at peace one with another, and to^e pray one for another, as well as for our selues.

Q. Wherefore are wee directed to say, [which art in heaven?]

A. To encrease both our^f reuerence of him, who is so high above vs, and our^g confidence in him, who can and will doe all things for vs.

d Mat, 5, 23,
& c.
1, Tim, 2, 8.
e 1am, 5, 16.

f Eccles, 5, 1.
g Luk, 11, 13.

SECT. XL.

Of the first Petition.

Q. **H**ow many Petitions are there in the Lords Prayer?

A. Sixe: whereof the three first concerne God: and the three latter our selues.

Q. Why are those Petitions first placed that concerne God?

A. To teach vs to^a preferre the glorie and seruice of God, before our owne good.

^a Ioh. 12 27.
28.

Q. What are the wordes of the first Petition?

A. *Hallowed be thy name.*

Q. What doe wee aske of God in this Petition?

A. That God, who in himselfe, his word, and workes, is most holy, and glorious, may bee^b acknowledged, and honoured for such, by vs.

^b Psal 96. 8.
1. Pet. 2. 9.

SECT. XLI.

Of the ſecond Petition.

Q. **W**hat are the words of the ſecond Petition?

A. Thy Kingdome come.

Q. What doe we craue of God in this Petition?

A. That the ^a Kingdom of ſinne, and Sathan, being more and more aboliſhed, ^b Chriſt may now raig^e in our hearts by grace, and ^c wee with him for ever in glory.

^a Act, 26, 18.
Col, 1, 13.

^b Col, 3, 15,
16.
^c 2, Tim, 2, 12.

SECT. XLII.

Of the third Petition.

Q. **W**hat are the wordes of the third Petition?

A. Thy will bee done in earth, as it is in heauen.

Q. What doe wee aſke of God in this Petition?

A. That ^d renouncing the will of Satan, and our owne corrupt inclination,

^d 2, Tim, 2, 26.
1, Pet, 4, 2.

tion, wee may ^a readily, and ^b heartily obey the will of God; following in our measure, the example of the ^c Angels and Saints that are in heauen.

a Psal. 119, 60.

b Col. 3, 23.

c Psal. 103, 20.

SECT. XLIII.

Of the fourth Petition.

Q. **W**hat are the words of the fourth Petition?

A. Give vs this day our dayly bread.

Q. What doe we begge of God in this Petition?

A. ^d Such a portion of outward blessings, as God shall see meete for vs; together with ^e grace to bee contented with our allowance.

d Pro. 30, 8.

Gen. 28, 20.

e Phil. 4, 11,

12.

SECT. XLIIII.

Of the fift Petition.

Q. **W**hat are the words of the fift Petition.

A. And forgive vs our debts, as euen we forgive our debtors.

Q. What

^a Tob 33. 24.

Pfal. 35. 3.

Ier. 1 4. 7.

^b Col. 3. 13.

Q. What doe wee craue of God in this Petition?

A. That God would ^a assure vs dayly of the forgiveness of our sinnes, for Christ his sake; working in vs a ^b mercifull affection, to forgive, for his sake, such as haue offended vs.

SECT. XLV.

Of the sixth Petition.

Q. VVhat are the words of the sixth Petition?

A. And lead vs not into temptation but deliuer vs from euill.

Q. What doe wee aske of God in this Petition?

A. That sinne may not onely bee pardoned vnto vs, but dayly ^c mortified in vs: and wee eyther ^d kept by the providence of God from temptations, or ^e preserved by his Grace from being hurt thereby.

^c Rom. 6. 1. 2.

^d Pro. 30. 8.

2. Cor. 12. 8.

^e 1. Cor. 10.

13.

2. Cor. 12. 9.

SECT. XLVI.

*Of the conclusion and circumstances
of Prayer.*

Q. **VV**hy are wee taught to
adde those words, [For
thine is the Kingdome, the power, and
the glory, for euer, and euer?]

A. That wee may firmly beleene,
that ^a God, the mighty, and euerla-
sting King, ^b can, and ^c for his owne
glory will, grant the things wee haue
thus demanded.

^a 1, Tim, 1, 17.
^b Eph, 3, 20.
^c Iere, 14, 7.
Ezek, 36, 22.
Psal, 35, 27.

Q. Why are wee taught to conclude
with this word, [Amen?]

A. That thereby wee may signifie
not onely our ^d feruent desire, that so
it may be, but also our ^e faith, that so
it shall be, as wee haue prayed.

^d Iam, 5, 16.
^e Iam, 1, 6.
Reu, 22, 20.

Q. What other circumstances are there
required in Prayer?

A. In priuate prayer, ^f such words,
gestures, &c. as may expresse our re-
uerence, and faith towards God: in
publique prayer, ^g such, as may also
wit-

^f 1, Cor, 14, 2.
1, Kin, 18, 42.

^g 1, Cor. 14.
15, 16, 40.

witneſſe our Communion one with another, and deſire of mutuall edification.

SECT. XLVII.

Of Fasting.

Q. VVhen muſt Fasting be ioy-
ned unto Prayer?

A. When we deſire to ^a avoid ſome great evil, or to ^b obtaine ſome great mercy at the hand of God.

Q. What is Fasting?

A. The ^c chaſtiſing of our nature, and laying aſide of the delights of ſenſe, for a time; and that with reſpect to a ſpirituall buſineſſe.

Q. What is that ſpirituall buſineſſe?

A. An extraordinarie endeavour of ^d humbling our ſelves, and of ſeeking the face, and favour of God.

^a 1. Sam. 7. 6.
Eſther. 4. 16.
^b Nehem. 1. 4.
Act. 10. 30.

^c Joel. 2. 16.

^d Ezra 8. 21.

Section XLVII.

Of Almes.

Q. **VV**hat is Almes?

A. It is a ^a duty of Christian loue; whereby ^b such as haue this worlds good, doe ^c freely impart to such as are in want.

a Deut. 15. 7.
Heb. 13. 16.
b 1. Ioh. 3. 17.
c 2. Cor. 9. 7.

Q. Who must giue Almes?

A. Whosoever hath ^d such a portion, out of which, by frugality, something may be spared:

d 1. Tim. 6. 17.
18.
Luk. 21. 3.

Q. To whom must almes bee giuen?

A. To ^e those onely whom God by his providence, hath made poore; vnlesse ^f present extremity dispense with the consideration of the persons

e Deut. 15. 7. 11
f Luk. 10. 33.

Q. How much must we giue?

A. We must ^g sow liberally, that we may reape also liberally: yet with respect to ^h our own ability, and the ⁱ condition of the receiuer.

g 2. Cor. 9. 6.

h 2. Cor. 8. 13.
12. Cor. 9. 12.

Q. With what affection must Almes be giuen?

A. With ^k humility before God

k Mat. 6. 1. &c.

a Psal. 112. 4.

b 2. Cor. 9. 7.

c Rom. 12. 8.

^a compassion of our poore brother,
^b cheeresfulnesse, and ^c singlenesse of
 heart.

SECT. XLIX.

Of Death, and particular Iudgement.

2. **W**hat is the dealing of God
 with man after this life?

A. The bringing of all men vnto
 Iudgement.

2. How are men brought to Iudgement?

A. Two waies: Viz. ^d severally at
 the hower of euery ones death, and
^e generally at the last day.

2. How are men iudged in the houre
 of death?

A. God then pronounceth, and the
 conscience apprehendeth the sentence of
 absolution, or condemnation: and the
^f soule is accordingly conueyed into
 ioy, or miserie.

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d Heb. 9. 27.

e Act. 17. 31.

f Luk. 16. 22.

SECT. L.

Of the preparation to the last iudgement.

Q. VV *What is the iudgement of the last day?*

A. The great ^a *Assise* of the whole world, wherein ^a *all men* shall appear before the iudgement seat of Christ, to receive according to that they have done in this life.

^a 2. Cor. 5, 10
Eccl. 12, 14.

Q. *When shall this day be?*

A. ^b It is not for vs to know the times; onely wee know that ^c *hee* that is to come, will come, and will not tarrie.

^b A. 1. 7,
^c Heb. 10. 37.
2. Pet. 3. 9.

Q. *How shall Christ come to iudgement?*

A. Euen in his ^d *humane body*, but ^e *with unspeakeable glory*; attended with all the holy *Angels* of God, and with the ^f *shout* of an Arch-Angell.

^d A. 1. 11.
^e Mat. 25. 31.

^f 1. Thes. 4. 16.

Q. *How shall all men be brought into the presence of Christ the Iudge?*

D *A.* The

a1. Cor. 15. 52.

A. ^a The dead shall be raised with their owne bodies, and the living changed, and that in a moment, at the sound of the last trumpet.

Q Shall the resurrection of the Elect, and the Reprobate be the same?

b. 1. Cor. 15. 52. 53.

A. No. For ^b the Elect shall rise with glorious bodies: but the Reprobate with bodies full of uncomelinesse.

Q. How shall men appeare before Christ?

c Luk. 21. 28.
1. Thes. 4. 17.

A. ^c The Elect shall with ioy, be caught vp to meete the Lord: but ^d the Reprobate with horror shall be drawne into his presence.

d Reu. 1. 7. &
6. 15. 16.

SECT. LI.

Of Examination and sentence.

Q. **H**ow shall men bee tried in this iudgement?

e Ro. 2. 12. 15.

A. ^e According to the Will of GOD, manifested vnto them by Nature, or by Scripture: and the testimonie of their owne consciences, touching

touching their obedience, or disobedience thereto.

Q. Shall the Elect undergoe this triall?

A. Yea, but with great fauour; for ^a not their sinnes, but their good workes onely, shall bee remembred; and those not strictly censured, but onely produced, as ^b proofes of that faith in Christ, whereby they haue ^c entrance into the Kingdome of GOD.

Q. How shall sentence be pronounced?

A. Christ the Iudge shall award vnto ^d the Elect the blessed Kingdome promised: and to ^e the Reprobate the curse of euerlasting fire, ^f which they haue deserved.

*a Ezek. 18. 22.
Reu. 14. 13.*

*b Iam. 2. 14.
&c.*

*c 2. Pet. 1. 10.
11.*

*d Mat. 25. 34.
e Mat. 25. 41.
f Rom. 6. 23.*

SECT. LII.

Of the Execution of the last Iudgement.

Q. How shall this sentence bee executed?

D 2

A. ^a Christ

a Mat. 25. 46.

b Reuel. 20.

10. 15.

c Ioh. 14. 2.

1. Theff. 4. 17.

*A. ^a Christ by his Almighty power,
and ministerie of Angels, shall ^b cast
the Diuels, and wicked men into
hell fire: and after ^ccarrie v^p the righ-
teous with himselfe, into the
blissefull, and euerlasting
Kingdome of
glory.*

ECCL. 12. ver. 13. 14.

*Let vs heare the end of all: feare God
and keepe his commandements: for
this is the whole of man.*

*For God will bring euery worke vnto
indgement, with euery secret thing,
whether it be good or euill.*

A short



*A short Prayer for the
Morning.*



Eternall and Almightye
Lord God, who in vn-
speakeable wisdome and
goodnesse hast made all
things for the good of man, and man
with all, and aboue all things, for thine
owne glory; wee humbly acknow-
ledge our selues to bee vterly vnwor-
thy of the least of all thy mercies,
which wee eyther enioy, or desire to
enioy. For (O Lord) wee are not
onely weake creatures, vnable to giue
vnto thee first, that wee should bee
recompeneed: but also sinnefull and
vnthankfull wretches, not rendring
vnto thy Maiesty, according to thy
kinde and gracious dealing with vs.
Thou createdst vs, O L O R D, in
thine owne image, endued with

wildome and true holinesse, adorned with all bodily perfections, advanced vnto dominion ouer all thy workes of wonder: but wee all in *Adam* by breaking thy Couenant, forfeited our birth-right, defaced thine holy image, and made our selues more vile then the beasts that perish. Thus were wee borne into the world an encrease of sinnefull men; full of ignorance and vanity of minde, of rebellion and obstinacy of heart, secure in conscience, peruerse in affections, vnbrideled in appetite, vter enemies vnto thine Holinesse; carelesse to know or seeke after thee, vnwilling eyther from thy blessings, or from thy iudgementes, to take knowledge of thee. Yea, Lord, when thou causedst the light of thy glorious Gospel to shine vnto vs, our foolish heart despised that light, and preferred darkenesse before it, because our deedes were euill; so that if thou hadst not giuen vs, as well sight as light, and a minde, as well as meanes, to know thee who art true

true; euen to this day our eyes had beene still blinded by Sathan, the God and Prince of the darkenesse of this world. But blessed for euer bee thy glorious Name, who for thine owne mercies sake, not our merite, and by thine owne Almighty power, without any disposition or concurrence on our part, hast effectually called vs vnto the knowledge and obedience of thy Gospell. But what can wee plead for our selues, O Lord, that haue walked vnworthy of this thy great grace, and as much as in vs lieth, againe defaced thine image in vs, euen the new creature? For since the time that we gaue our names vnto Christ, and professed our selues to bee of his partie, wee haue many wayes, and many times, treacherously ioyned with Sathan, with the world and our owne corruption, to sinne against the honour of our Sauiour, and against the light of knowledge, which shineth into our consciences; so that by our disobedience and rebellion we haue weakened the

cause of thy Truth, and opened the mouth of the Aduersary to reproach the holy Gospell of thy Sonne Iesus Christ, which we professe. Finally, our whole course & conuersation aboundeth with continuall breaches of all thy righteous lawes, and is shamefully barren of those fruites of righteousness, which by Iesus Christ should redound vnto thy prayse and glory. Wherefore, O Lord, wee freely confesse against our selues our great wickednesse: we iudge our selues worthy to bee destroyed for all our iniquities: we abhorre our selues and repent before thee in dust and ashes: wee flie onely to thy rich mercy and grace in Christ Iesus; beseeching thee for his sake to haue mercy on vs, with his blood to wash & clense vs from all our sins, in his face and countenance to behold vs, in his absolute merite & mediation fauourably to accept vs. So shall there be no condemnation for vs, being in Christ Iesus, who was made sin for vs, that wee might bee made the righteousness of God in him.

Further,

Further, O Lord, that wee may soundly assure our selues that we are in Christ, and withall bee enabled to walke more worthy of thy grace, wee beseech thee make vs more and more partakers of the spirituall power, both of the death and life of Christ. Let the power of his death mortifie in vs all carnall and sinfull lust: let it crucifie the world vnto vs, and vs vnto the world: let it dull and dead our hearts vnto the allurements of sinne: let it make vs senselesse or carelesse of the discouragements that are, or may bee offered in the way of well-doing: Let it arme vs with this mind, rather to suffer any trouble, and forbear any pleasure, then by sinning against thee, to hazard the peace of a good conscience. On the other side, let the quickning power of the life of Christ reuiue our dead nature vnto new obedience: let it inflame our hearts with the loue of thy Maiesty: let it make thy word sauoric vnto vs, and more desirable then our appointed food: let it teach vs resolute-
ly

ly to shake off all impediments, carefully to redeeme all occasions, and gladly to embrace all opportunities of doing good. Finally vnto all these good purposes, worke in vs, by thy holy word and spirit, a dayly encrease of liuing and sauing faith. O Lord, it is thine onely vnspeakeable gift; without whom it is no more possible to belieue that which thou promisest, then to performe whatsoeuer thy law requireth. Thou therefore, O father, for Christ Iesus sake, by the powerfull operation of thy Spirite, worke and encrease in vs this mother grace. Teach vs so to lay hold on Christ, and lodge him in our hearts, that wee may not onely apply, and assure vnto our selues, all the promises of life and mercy, but also clense our selues from all filthinesse of the flesh and spirit, and grow vp vnto full holines in the feare of thy Maiesty.

And now, LORD, for outward things, wee submit our selues to thy wise and fatherly prouidence; onely beseeching thee, to giue vs this day,
what

what thou knowest needfull and behooffull vnto vs for the day. Lord feede vs with foode conuenient for vs: giue vs such a portion of health, maintenance, credite and all outward comforts, as may make vs thankfull and seruiceable vnto thee. And aboue all, giue vs grace to employ and improue all thy blessings, as thy talents, to the furtherance of the worke thou hast giuen vs to doe. LORD giue vs euery day (but especially on thy Sabbath dayes) more then a naturall and common vse of thy good creatures. Let vs in all thinges taste and see, how sweete and gracious a God thou art. Let thy good blessings bee, not as a wall, to stop our sight, thar we may not looke beyond them; but as a glasse, through which we may the better discerne thy loue and faithfulness towards vs concerning heauenly things. Let vs serue thee with an vpright heart, in the duties and businesses of this day; bringing the generall profession of religion into particular practise, according to

our

our feuerall callings. Lord let vs neuer bee a burden vnto humane society, nor a blemish vnto the profession of Christianity, by idlenesse, or inordinate liuing. Make our labours and endeauours fruitfull and beneficiall, not onely vnto our selues, that wee may eate thereof, and reioyce before thee, but also vnto all others whom they concerne, that they may prayse thee with vs, and for vs.

Blesse thy whole Church, O Lord, and builde it vp more and more in perfect beauty. Take pittie on those thine elect, that walke yet in darkenesse, and cause the light of thy Gospell of grace to shine vnto them. Confirm thy gracious worke in those, who haue receiued the first fruites of thy spirite. Comfort such as mourn for sinne. Fulfill the desires of all that truely long & sigh after thee. Support, and cure the infirmities of all that are humbled vnder thine hand, and that haue seene affliction in the rod of thy visitation. Preferue the good land wherein wee liue: make vs more thankfull for all thy

thy rich blessings, and our manifold
mighty deliuerances. Saue thine An-
nointed seruant, our Soueraigne
Lord King *James*; with our gracious
Queene *Anne*, and the Royall pro-
genie. Assist with thy Spirit, and
grace, all that are in authority; sancti-
fie all those whom thou employest
in the worke of the ministry. Re-
member in speciall mercy, those,
whom thou hast knit vnto vs in the
bands of consanguinity, affinitie,
neighbourhood, or Christian amitie.
Finally, vnto all thine, and ours,
vouchsafe peace and mercy, through
Iesus Christ thy deare Sonne, our a-
lone Redeemer and Sauour. To
whom with thee, O Father, and thy
holy Spirit, one God, and King euer-
lasting, be rendred all honour, seruice
and thanksgiuing, for euermore. *A-*
men.

The god of all grace, who hath called vs into
eternall glorie by Christ Iesus
hath suffered with vs. *A short*
rest, & shall strengthen them, till he come to
his glory and dominion for euer and euer.

Amen.

A short Prayer for the Euening:

O Almighty God, King of Glory,
Father of Eternity, who dwelling
on high, abasest thy selfe to be-
hold things in heauen & in earth, and
being the first and the last, giuest be-
ginning & ending to al times & affairs
wherein thy creatures are employed;
wee acknowledge with humble and
thankfull harts, the riches of thy boun-
ty afforded vs, thine vnworthy seruants,
as well this day now past, as in the
whole course of our liues. Thou O
Lord, hast made vs, and that feareful-
ly and wonderfully: thou hast been our
hope from our mothers breasts. Thou
hast lengthened the dayes of our life
vnto this howre, & therein hast shew-
ed vs many mercies. Thou hast freed
our bodies from diseases and dangers,
our names from reproach, our sub-
stance from spoile, our liberty from
violent and vniust restraint. Thou
hast strengthened vs vnto labour, sa-
tisfied vs with thy good creatures,
chea-

cheared our hearts with the fellowship and loue of thy people, our fellow seruants: and blessed our endeauours with successe through thy good providence. Thou hast heard our prayers, accomplished our desires, turned away our feares, mitigated our troubles, and put an end from time to time to all our afflictions. Thus hast thou shewed thy selfe to bee the God, that delightest in the prosperity of thy seruants. But, O Lord, how can wee worthily magnifie thy mercy towards vs in Iesus Christ? In whom thou hast, from all eternity appointed an heauenly Kingdome vnto vs: by whose word thou hast called vs: by whose bloud thou hast redeemed vs: by whose Spirite thou hast sanctified, and sealed vs vnto the day of redemption: In whom we haue this liberty, to call thee Abba Father: In whom, and with whom, all earthly blessings are giuen vnto vs, not onely for our bodily comfort, but also as pledges of our heauenly inheritance. Oh, how deare therefore are thy thoughts

thoughts of mercie vnto vs, O Lord! how great is the summe of them! Blessed Father, enlarge our hearts to comprehend thy loue, and encline them to loue thee, who hast so loued vs.

But let vs mourne, and be ashamed that wee haue returned nothing vnto thy Maiesty, but hatred for thy good will. Let it strike our hearts, that we haue abused thy bodily blessings vnto couetousnesse, or intemperance: thy patience vnto presumption: the grace of thy Gospell vnto licentiousnesse in sinning. Let vs abhorre our selues, that wee haue prophaned thy sabbaths, despised thy word, quenched thy spirit, vnhalloved thy name, & many wayes defiled the holy profession wee haue taken vpon vs. Let vs repent in dust & ashes, for our wilfull blindnesse of minde, hardnesse of heart, remorselesse of conscience; whereby we haue resisted the worke of thy grace in vs. Thou O Lord wouldest haue purged vs, and we would not be purged; thou wouldest

dest haue cured vs, but wee would
not be cured. These, and all other our
sinnes, O Lord, let vs recount before
thee, with true sorrow and astonish-
ment of heart. But doe not thou, O
Father, straightly marke iniquities;
nor deale with vs as we haue deserued.
Truth Lord, vnto vs belongeth no-
thing, but confusion and condemna-
tion: but vnto thee compassion and
forgiuenesse, though we haue grie-
uously rebelled against thee. Thou
hast in thy word proclaimed thy selfe
vnto vs to be The Lord, mercifull, and
gracious, slow to anger, forgiuing
iniquity, transgression, and sinne.
Thou hast made many faithfull pro-
mises, that thou wilt bee found of
them that seeke and sue for mercy vn-
to thee. Thou hast satisfied thy Iu-
stice in the accursed death of thy
Sonne, our surety and Sauour, Iesus
Christ, for the sinnes of the whole
world of thine elect. Thou hast giuen
vs of thy Spirit, whereby euen we, sin-
full wretches, are taught, and encli-
ned, to forgiue for thy sake such as

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haue

haue offended vs: how much more
wilt thou shew thy selfe a faithfull and
mercifull God to pardon all our sins,
and to cleanse vs from all vnrighteous-
nesse. Wherefore, O Lord heare, O
Lord forgive, O Lord consider, and
giue a gracious answer vnto our sup-
plication, for the Lords sake. Amen
Yea Lord, teach vs to rise vp with
thy maiesty, against our sins, that our
warre with them may assure vs that
wee haue peace with thee. Let vs not
bee such traitors to thy Maiesty, as
to harbour thine enemies. Breake
off in euery one of vs the wicked cu-
stomes of sinning: abolish the power
and dominion thereof: crucifie the
loue and affection thereto. Let vs, in
the bloody passion of our deare Sa-
uiour, see the vgly face, heare the
dreadfull crie, and feelee the intoler-
able burthen of our transgression. And
let vs not, as if the load were yet too
light, let vs not (blessed God) adde
more vnto the waight and measure of
our sinnes; but rather let vs, in our
proportion, beare part in the suffer-
ings

rings of our Sauour; ceasing from sinne for his sake, who for our sakes refused not to offer vp his innocent soule a sacrifice for sinne.

Lord teach vs to doe thy will. Knit our hearts vnto thee, that wee may feare thy name. Let thy good spirit leade vs in all the pathes of righteousness, and make our barren nature fruitfull in good works. Quicken vs, O Lord, for thy names sake, with the life of grace; and stablish our hearts with thy free Spirite. Teach vs freely to submit our selues to the easie yoke and light burthen of our Lord Iesus Christ. Let thy grace so frame vs vnto hearty obedience, that thy commandment may not bee grievous vnto vs. Let thy loue in Christ Iesus be so shed abroad in our hearts by the holy Ghost, that no difficulties may discourage vs in the way of well doing. Let the meditation of the glorious kingdome prepared for vs, so possesse and affect vs, that the loue of this present world may seem base, and vnworthy of vs. Let the expectation

of the suddaine coming of our Lord Iesus Christ so awaken vs, that the momentanie pleasures of sin, or cares of this life, may not lull vs a sleepe, and ensnare vs.

Watch ouer vs this night by thy gracious prouidence, preserue vs from the dangers of the darkenesse: refresh vs with the moderate vse of thine ordinance of rest and sleepe: raise vs vp with health of body, and cheare of heart, to the duties of the next day. Let thy kindnesse and mercy follow vs all the dayes of our life. Bring vs in peace with good report, especially with a good conscience, vnto the bed of the graue; that after the sleepe of death, wee may awake vnto blessed immortality.

Preserue thy whole Church, and adde thereto, from day to day, such as shall bee saued. Be mercifull to this Land: forgieue the common and crying sinnes, of prophanenesse, worldlinesse, cruelty, and abuse of thy long patience, and liberall blessings; especially of thy Gospell. Giue grace vnto
all

all estates, truly to returne vnto thee,
and to seeke thy face and fauour. Espe-
cially shewe downe a liberall shower
of all bodily and spirituall blessings on
the Kings Maiesty, with the Queene,
and Royall family; sanctifie, and assist
the Magistrates, and Ministers. Con-
tinue these blessings of peace, and of
thy Gospell vnto the posterity after
vs. Blesse all that loue vs, and are
by any bond linked, or allied vnto vs.
Yea, take pittie of those that causeles-
ly hate vs. Shew vs all, O Lord, thy
mercy in this life, and in the life to
come, grant vs thy saluation; through
Iesus Cstrist, thine onely Sonne, and
our alone Sauior. To whom with thee
O Father, and thy blessed Spirite,
be all prayse, power, domini-
ion, and obedience, hence-
forth and for euer.

A M E N.

FINIS.